522. g. 12.
3

SOME

DOUBTS

Occaſioned by the

SECOND VOLUME

OF AN

ESTIMATE

OF THE

MANNERS and PRINCIPLES

OF THE

TIMES.

Humbly propoſed to the Author or to the Public.

LONDON:

Printed for W. SANDBY, in *Fleet-ſtreet*.

MDCCLVIII.

THE CONTENTS.

INTRODUCTION.

SECT. I.

Of the CRITICS *on the* ESTIMATE.

SECT. II.

Of MATRIMONY *in* HIGH-LIFE.

SECT. III.

Of the UNIVERSITIES.

SECT. IV.

Of RIDING.

SECT. V.

Of the MANNERS *of* WOMEN.

SECT. VI.

Of MEN *of* FORTUNE *in* TOWN.

SECT. VII.

Of the SERVANTS *of the* GREAT.

SECT. VIII.

Of the HUMANITY *of the* TIMES.

SECT.

CONTENTS.

SECT. IX.
Of the IGNORANCE *of the* GREAT.
SECT. X.
Of the NEGLECT *of* MEN *of* GENIUS *and* LEARNING.
SECT. XI.
Of the CLERGY.
SECT. XII.
Of the ARMY *and* NAVY.
SECT. XIII.
Of the AUTHOR *and* HIMSELF.
SECT. XIV.
Of POPERY *and* PROTESTANTISM.
SECT. XV.
Of PARLIAMENTARY INFLUENCE.
SECT. XVI.
Of IGNORANT *and* WORTHLESS MEN *in* PLACE
SECT. XVII.
Of MINISTERS *of* STATE.
SECT. XVIII.
The CONCLUSION.

INTRO-

INTRODUCTION.

IT would be unpardonable Raſhneſs, to oppoſe *poſitive Aſſertions* to a Writer, eminently diſtinguiſhed by a "juſt and extended "diſcernment of Men and Things, not only "as they exiſt, but as they unite, act or are "acted on, as Cauſes and Effects;" to a Writer, who profeſſes and manifeſts a "ſe- See Eſtim. Vol. II. p. 23, 24.
"vere Impartiality, which can ſtand aloof, "ſuperior to *all* Connections, a Quality ſel- "dom found; who has powers to draw the "vaſt political machine towards his philoſo- Vol. III. p. 28.
"phic Barque; the great portrait painter of "the public, whoſe fancy is more delicate p. 536.
"and inventive, than is ſuſpected;" the
* Cenſor of his majeſty's dominions; who * p. 81.
acts as the † provoſt of an Army, ‡ as phyſi- † p. 124.
cian of Liberty; as a merchant, a General, ‡ p. 190.
an Admiral; ‖ who hath taken upon him not ‖ p. 125.
only the taſk of a *parochial*, but the more im-

portant and arduous one of a *national* preacher; that is, who is inſtituted to a pariſh, and holds the Nation in Commendam, by his own Authority.

After this Character of him, from ſo undoubted an Authority, as the declarations and intimations of his own book, what modeſt man will controvert any poſitions, authoriſed by the writer of the Eſtimate? Is not he one of thoſe few, who "* dare deſcend and pene-
"trate to the foundations of political Happi-
"neſs and Stability? one of thoſe, † who
"can find out the original cauſe, why the
"political Arch gives way?"

* p. 17.
† p. 18.

The ‡ penetrating *Machiavel* has ſome vulgar Errors; the incomparable *Monteſquieu* ‖ forms a fine Syſtem, to the "Completion of
"which he ſometimes tortures both Argu-
"ment and Fact." Whereas this, their immortal Succeſſor, § ever maintains an invariable regard for Truth; "* will not be intoxi-
"cated with the Fumes of literary Vanity;
"and is above other moraliſts, for he" † writes to the world. They only "‡ ſkim
"the Surface of political Speculation." Their objections to him are ‖ futile, and founded in

‡ p. 22.
‖ p. 183.
§ p. 36.
* p. 263.
† p. 81.
‡ p. 120.
‖ p. 138.

a

a total Ignorance of True Politics and human nature.

In ſhort it is the ſtrongeſt mark of Dulneſs or § Iniquity to differ from this Gentleman, who ſometimes differs from *Monteſquieu*, and with ſuperior Judgement corrects *Machiavel*. § p. 192.

All this being literally true of him, for he hath committed it to writeing himſelf, the Author of the following Sheets, tho' ſtupid enough, to imagine ſome things in the Eſtimate a little abſurd, others a little ridiculous; ſome not perfectly clear, others not perfectly true; yet was determined to aquieſce, rather than diſpute any part of it, in the uſual Forms of Controverſy. But, conſidering the uncommon Candor, diffuſed throughout that excellent work, it occurred, that poſſibly the humble method of objecting, in the way of *Doubts*, might not offend the writer.

This is a clear and true account, why the preſent piece is intitled Doubts, which being ſtated, we next enter upon the Doubts themſelves.

SECT. I.

Of the CRITICS *on the* ESTIMATE.

SECT. I.

IN page 12. of Vol. II. of the Eſtimate it is thus written; "He hath heard too "of certain written Criticiſms on his Eſti- "mate: But if he does not read, how can it "be expected, he ſhould anſwer them?"

This is ſmartly ſaid, and throws a fine contempt upon the Scribblers, who have given a looſe to their envious Malignity. I have but one ſmall doubt to ſuggeſt upon it. Is it *truly* ſaid? He cannot well anſwer what he has not read. This is true. But as he has endeavored, throughout his book, to *anſwer*, one would humbly preſume, that he has *read* the Critics againſt him. One would humbly preſume it, as he is an Author, and probably of like paſſions and Infirmities with other Authors, his inferior Brethren; and however cold

cold and callous ſuperior Abilities may render him to the opinion of the public, we are told by an Author of ſome note, that the Spirit of Authorſhip, *expellas furcâ licet, uſque recurret.*

SECT. I.

The writer of the Eſtimate certainly ſtands clear of all literary Vanity. His language is that of a plain unaffected man. Perhaps there was never ſo modeſt a piece preſented to the world. Yet the world will be perverſe enough to think, that this perfect Character, this great national preacher of Virtue, is probably incumbered with ſo much at leaſt of human Frailty, as to be anxious for the preſervation of "* that unſought dignity, that envied "Superiority to wealth and Titles, which the "love of wiſdom and Virtue have given "him."

* p. 263.

Might he not wiſh to find this Dignity and Superiority acknowleged by ſome of his Critics? or in Condeſcending to read them, might not he, tho' invulnerable on all ſides, look for the ſupreme Delight of laughing at their vain attempts to wound him? Or if any of them, the dull monthly Critics for inſtance, ſhould wickedly prophane ſo great a name as

SECT. I.

his, might he not gratify another gentle paſſion of Authorſhip, by chaſtiſing them, with ſuch Language, as, in vulgar writers, would be deemed low Scurrility, but in him, Heroic Indignation?

p. 75

p. 75.

He does not appear, from any unbecomeing bitterneſs of expreſſion in his book, to have read them. He ſpeaks of them, and all his enemies, with a meekneſs worthy of his Character. But ſtill he *anſwers* them; he betrays a Concern for Reputation; and tho' he has with much Calmneſs *heard* of the various accuſations againſt him, it ſeems doubtful, whether he did not lend an *Eye*, as well as an *Ear*. I wiſh it were decent, to put the queſtion to his upright Heart and Conſcience; for I moſt heartily revere the venerable Character he gives of himſelf. But the Denial, tho' indirect, of this probability, has raiſed, in me at leaſt, ſuch an opinion of his Veracity in this inſtance, as I cannot ſurmount.

Pardon me, Sir, for doubting. I have grounds to affirm and to prove; but to affirm and to prove againſt you, would be inſolent. Give me leave only to remind you of the

the *Iriſh* Gentleman, who having neglected to anſwer a letter of conſequence, told his friend the firſt time he met him, I beg your pardon for not having anſwered your letter, but upon my Soul I did not receive it.

SECT. I.

SECT. II.

Of MATRIMONY *in* HIGH-LIFE.

SECT. II.

OUR Author, from a tender concern for his fair Countrywomen, dwells much upon the regular and pleaſant propagation of the human Species. But as Zeal is apt to ſurmount little obſtacles of truth, ſome things are aſſerted, of which again I feel a ſtrong impulſe to doubt.

He affirms, page 56 & 57, that "modern "matrimony in high-life is *generally* neither "determined by Beauty, Virtue, Senſe, Birth, "or the faireſt Union of amiable Qualities; "but *moſt commonly* by the moſt ſordid views "of wealth, or powerfull Alliance."

This is ſo ſtrong a Fact, and ſo roundly aſſerted, that we muſt ſuppoſe our Author perfectly

fectly clear in the truth of it. Yet obſervation and Experience render it very diſputable, and tho' it ſeems in him to be rather more than opinion, it may appear, upon examination, to be founded in ſomething leſs than evidence. The only way of deciding it is, to review the matches among the Great for twenty years paſt, and the only Judges are, perſons acquainted with that part of life. I am told that if the Fact were thus examined, moſt marriages in high-life would appear to have reſulted from the natural motives of Beauty, Virtue, &c. and ſome few of them from the ſordid views he mentions. If this be true, one would judge, that *moſt commonly* marriages were made, and Children begot, in the manner, in which Nature and Reaſon direct they ſhould. SECT. II.

I ſpeak chiefly on this head from the obſervation of others. Poſſibly his Ideas of Beauty and amiable Qualities may be ſingular; in which Caſe it muſt be admitted, as matter of reſpect to his quality of Cenſor, that the reſt of the world has not ſo clear a right to differ from him, as he has to differ from the reſt of the world. And it will farther appear from his obſervation, that no perſon of Rank is ſo well

SECT. II.

well qualified to judge for himſelf, in a matter, which intirely affects his own taſte, and the happineſs of his whole life, as this ingenious writer is to judge for him.

But we are preſented in the ſame page with a proof. Seventeen Divorces, in one Court of Judicature, in one year! I beg leave to queſtion, whether the Cognizance of Cauſes of that kind belongs to more than one Court of Judicature? at leaſt it ſeems not to belong to all thoſe in Weſtminſter Hall. I doubt again, whether more than ſeventeen Divorces were depending in that Court, for nineteen years before? If ſo, the Sum total of Divorces for twenty years did not amount to two in a year. Too many indeed for a Chriſtian Country, but, in proportion to the number of marriages, hardly ſufficient, to characteriſe the Age, or to prove, that marriages are *moſt commonly* contracted upon ſordid views.

SECT.

SECT. III.

Of the UNIVERSITIES.

SECT. III.

IT is matter of great Uncertainty from his book, at which of our two Univerſities this Phenomenon of the literary world was educated. It ſhould ſeem from his account of their produce, p. 68, 69. that both had ſhared in the honor of producing him; and yet it ſhould ſeem from his candid and generous treatment of thoſe learned Bodies, from his extreme tenderneſs for their reputation, as if he had been privately ſuckled, by ſome more liberal Nurſe, whoſe Milk was impregnated with that Benevolence and Candor, which graces and ſweetens his Eſtimate.

Be that as it may, I humbly preſume to queſtion the Juſtice of thoſe friendly Cenſures he paſſes on them. My doubts are not ſingly founded on my own obſervation. If they were,

SECT. III.

were, I might humble myſelf and yield to his opinion, though it ſhould accidentally not be founded in any obſervations.

But I have been told, before the Second Volume of the Eſtimate was publiſhed, by men, whoſe words will paſs for Argument, that uſefull Learning was never in a more flouriſhing ſtate in both Univerſities, that Colleges were never under more regular Diſcipline, that Tutors in general are diſtinguiſhed by their Diligence and Gravity, that they have ſent forth pupils, no leſs diſtinguiſhed by Virtue, than Rank; and that theſe Seminaries of Religion, Virtue and Learning are at preſent the pride, and will once more become the principal Support, of the Community.

Had this been affirmed, ſince the public ſat for the ſecond time to this great maſter, it might have been juſtly treated as futile. But it impreſſed an unhappy prejudice upon me, for it was ſaid before; by various perſons, rather Good than Great; but very good; and ſome of it was ſaid by one of them in public, on a ſolemn Day, and hazarded in print

print, with an Air of Seriouſneſs and Truth. I mean a late excellent Sermon on the Faſt, preached before the Univerſity of Oxford, from which, with the leave, or for once without the leave of the Author of the Eſtimate, I make bold to ſelect the following words:

SECT. III.

" I truſt there are not wanting many amia-
" ble Patterns of Virtue and Piety, among
" perſons of ſuperior Rank and Fortune in
" the Kingdom, of whom ſeveral lately were,
" and (indulge me if I add) ſome yet con-
" tinue to be, the Ornament and Boaſt of this
" ancient Seat of Learning: whoſe Candles,
" when ſet on Candleſticks, may give light
" to all that are in the Houſe: I mean,
" whoſe ſhining examples, when advanced
" to thoſe eminent ſtations, which they are
" preparing themſelves to fill, may diffuſe
" their benign Influence into the remoteſt
" Corners of the Land, and be the bleſſed
" Inſtruments of Providence for recovering
" its Virtue, and lengthening its Tranquility,
" through Ages yet to come".

SECT.

SECT. IV.

Of RIDING.

SECT. IV.

THE Author had ſaid in his firſt Volume that the manly Exerciſe of Riding i *generally diſuſed*. He doth not intirely retrac it in this, tho' he acknowledges that Riding is *ſtill in Vogue*; but he deſcends to vulga apprehenſions, and explains what he meant by ſaying, it is diſuſed. He objects to the Deſign, the Form and Manner, the place where, the time when, the perſons by whom, the Horſes upon which, and, in ſhort, he leaves nothing uncondemned, but the Boot and Spurs.

I have ſeveral doubts on this head. In the firſt place I am not clear, that Riding is properly called a *manly* Exerciſe. Our Author has raiſed this doubt in his former Volume, where

where, tho' he deſcribes it ſo, he ſeems to admire Queen Elizabeth, who is ſaid to have been of the *feminine* Gender, for riding on Horſeback to St. Paul's. SECT. IV.

Some ſuperficial Inveſtigators of nature tell us, that the moſt natural Exerciſe is Walking, and that Riding was Invented, partly for Eaſe, and partly for Expedition; and is no farther manly, than as every uſeful Invention of Reaſon is ſo. If theſe Gentlemen are well founded, it ſeems a matter indifferent, in point of morals, whether the Rider capers on a Hobby, or gallops full ſpeed on a fiery Hunter; and Nature, Reaſon, and the Laws of the Land, ſeem to have left both Sexes at liberty, to chuſe which kind of Succuſſion they pleaſe.

Hence I am not clear, whether either of them ſhould be ſeverely cenſured for their Choice; and I am very doubtfull, whether the State is in any degree endangered, or the temporal and eternal Happineſs of mankind at all impaired, when a perſon of Quality carries the privilege of his Rank ſo far, as to take the benefit of a reflected Sun-Beam, in a place of public Reſort.

But

SECT. IV.

But Chairs, Coaches and Poſt-Chariots, our Author intimates, are abominable Corruption. If they are a perverſion of that which is good, they are certainly Corruptions. If they are an Increaſe of that which is good, I am not ſure, whether they are not *Improvements*. Now Riding was an Eaſe to the Walker; Coaches and Chairs ſeem to be a greater Eaſe.

I will not incur his Diſpleaſure in a diſpute about mere Words. Perhaps this ingenious Author has a Language of his own, and may chuſe to call thoſe things by the name of *Corruptions*, or by ſome word ſynonymous to that, which the reſt of the world agree in ſtiling Conveniences and *Improvements*.

Queen Elizabeth, it is true, rode on Horſeback to St. Paul's. It would ſomewhat leſſen the merit of that great event in her Life, if it ſhould appear, that one of her Majeſty's Reaſons was, the want of a Coach. Queen Caroline, who was alſo a very ſenſible Queen, would probably have choſen ſome other Conveyance, leſs manly and more commodious, provided it could have been done without offence to the Author of the Eſtimate.

SECT.

SECT. V.

Of the MANNERS *of* WOMEN.

SECT. V.

NOthing manifeſts a *ſevere Impartiality* more, than to be ſevere upon thoſe, to whom the reſt of the world is unanimouſly partial. Our Author, who never ſays a ſevere thing, but with the utmoſt reluctance, makes a great Sacrifice of politeneſs, if not of Veracity, to his Zeal for the Effeminacy of the female part of his Charge.

" The manners of the Sexes, he tells us, " are confounded." There are ſome obvious inſtances of this, which ſeem to have eſcaped this acute Gentleman's obſervation, I mean of men, who talk and reaſon, like the aged part of the other Sex. I grant, there are *Fribbles* and *Daffodils* and *Meſſalina*'s, but they ſeem to be not ſo common in either Houſe of Parliament, or at Court, or at the

SECT. V.

places of Diverſion, which he tells us he frequents, in Quality of national preacher, as *Manly* men and *Tender* women. I ſhould imagine they are rather uncommon, being uſually pointed out, and deſcribed, by no other Characteriſtic ſo much, as their unnatural Metamorphoſis.

I muſt therefore beg leave to queſtion the prevalence of that * "male-Inſenſibility, "which modeſty cannot attract, and of that "Impudence neceſſary to allure or take it by "Violence". I ſay, I muſt *queſtion* it, upon the authority of public obſervation; for it would be preſumptuous to *affirm*, in contradiction to what our Author may have experienced, in the Circle of his own acquaintance.

* p. 81.

But if I had no doubts of the truth of the Charge, if he ſhould put me to the bluſh with a liſt of Meſſalina's, of which I had never thought or heard before, I ſhould ſtill have another doubt, whether the ingenious account of the Manners of Women, as it ſtands p. 81. be altogether CHAST.

SECT.

SECT. VI.

Of MEN *of* FORTUNE *in* TOWN.

SECT. VI.

* "IT is become, we are told, a *great* and "general Evil, that *every* man of For- "tune hath now a *ſplendid* houſe in town, "where his forefathers were *contented* with a "temporary Lodging. Here he paſſeth, at "leaſt *Half* the Year: By which means, the "antient and *generous* Hoſpitality of the "Country is neglected and derided; and a "kind of *poliſhed Selfiſhneſs* takes place. The "*honeſt* peaſant is racked to the *laſt* Exceſs; "and the Villages are *immediately drained* "of their *natural* Wealth, &c."

* p. 72.

I have ſo many doubts in this Paragraph, that to impreſs them upon the Reader, I have pointed them out by Italics, before I reduce them to the form of Queſtions.

I would aſk, Has *every* man of Fortune a Houſe, and a ſplendid houſe, in Town?

SECT. VI.

Why were his Forefathers *contented* with a temporary Lodging? and is it clear, that they were *contented?* Does *every* man of fortune paſs at leaſt *half* the year in Town? Is it certain, that the ancient Hoſpitality of the Country was *generous?* might it not be ſuperſtitious in ſome caſes, or oſtentatious, or deſigning, or the Cauſe of Idleneſs, or a Scene of Debauchery, or a mere Compliance with Cuſtom? Is not a *poliſhed Selfiſhneſs* better, than *Ruſticity*, which is *unpoliſhed* Selfiſhneſs? Is it a great evil, that a Selfiſhneſs, which will be part of our Conſtitution, whether we live in Town or Country, hath been poliſhed, by a more general Communication with the Capital? Is the peaſant generally a more *honeſt* man than his Landlord? Is it a *juſt* Complaint, that the *honeſt* peaſant is racked to the laſt Exceſs? or is there a *general* complaint of a different kind, that the *honeſt* peaſant is become ſo rich, that he can afford to bring a Famine upon his Country, by withholding his Stock of Corn from the Market? What is the natural Wealth of a Village? Is it *immediately drained* of its natural Wealth, becauſe a Gentleman of Fortune makes uſe of his *own* Wealth, in an innocent Journey to town, for that part of the year,

year, when the Country is tolerable only to those, who delight in Sports, or are obliged to labour?

SECT. VI.

Theſe ſeveral Queries occurred to me within the Compaſs of ten lines of our accurate Author's work. I beg leave to add to them one, which the Reader is at liberty to apply to any other part of the ſaid work; whether a national preacher, when he finds it expedient to accuſe any Perſon or Bodies of men, ought not to expreſs himſelf with ſome degree of preciſion? or if he chance to be inaccurate, whether it is not more deſirable for his Credit, that the miſtake ſhould be on the ſide of Candor and Benevolence, than on the oppoſite ſide?

SECT. VII.

Of the SERVANTS *of the* GREAT.

SECT. VII.

IN the Article of Servants in the Houſes of the modern Great *, the Author has the misfortune of being ſomewhat equivocal in his expreſſions. It is hard to diſtinguiſh, which Sex of Servants he means to ſtigmatize, by the ſoft appellation of a graceleſs and abandoned Crew. ‡ "Prudence might "whiſper Caution on this occaſion;" for his book, if we may judge from the number of Editions, has been univerſally read, and all the Refinements of it perfectly underſtood by the Females of that Condition. But I will ſuppoſe both Sexes to be meant, for, extreme as his good nature is, it would be injurious, to ſuppoſe it poured out more copiouſly upon female Servants, than it had been before upon their reſpective Ladies.

* p. 85.

‡ p. 212.

We are told, that *almoſt every* great Family affords, among the Servants, a Scene of the workings

workings of unbridled Paſſions. As it ſeems neceſſary to frequent the Servants Hall, in order to be a perfect Judge of this, moſt Readers will take the Author's word, rather than this neceſſary method of informing themſelves. But if we conſider the Servants of the Great as poſſeſſed, like others of the human Species, with a natural Senſe of Shame, one would ſuſpect this charge to be exaggerated; and I muſt doubt, whether the workings of unbridled Paſſions is not a general Charge, providently kept in readineſs, to be applied at random, to any object, either incapable or unworthy, of a minute examination. SECT. VII.

My reaſon for thus doubting is, that it ſeems to me to be ſomewhat inconvenient to have a family of Servants, who are agitated by the workings of unbridled Paſſions, and profligate to ſuch an Exceſs, that from * "Scenes "of unprincipled Licentiouſneſs they *neceſſa-* "*rily* come forth Pick-pockets, Proſtitutes, "Thieves, Highwaymen and Murderers". It is rather unpleaſant and unſafe, to live under the ſame Roof with fifteen or twenty Perſons of that Deſcription, and ſeems therefore at leaſt a queſtion, whether maſters, who, if

* p. 86.

SECT. VII.

he has caught their ruling features, are exceſſively luxurious and effeminate, and conſequently muſt above all things deſire Pleaſure and Safety, will ſuffer ſo graceleſs and abandoned a Crew to interrupt their Eaſe and endanger their Safety?

SECT.

SECT. VIII.

Of the HUMANITY *of the* TIMES.

SECT. VIII.

THE Generality of Readers little conſider, what Parts it requires to produce a Book. They paſs thro' it, as they paſs over Weſtminſter Bridge, with a perfect inattention to the Pains, the Time, the Circumſpection, the Comprehenſion, requiſite to provide them an eaſy, ſafe, and pleaſant paſſage. Without great Care the Author Digreſſes; without great Spirits, he Flags; and with all his Care and Circumſpection, he now and then, inſenſibly, contradicts himſelf.

The Writer of the Eſtimate had, in his firſt volume, acknowledged and applauded the Humanity of the Age. His Syſtem was not then come to maturity, and he perhaps did not foreſee, how much it would be croſſed, by admitting this manifeſt truth. It is now

SECT. VIII.

now unfortunately, become expedient to aſſert, that the Age is too effeminate and ſelfiſh, to entertain a genuine laſting Humanity.

How is it poſſible to reconcile this with the former Conceſſion? or rather, how is it poſſible to reconcile the Facts, which evince the Humanity of the times, with the Charge, which alleges their Selfiſhneſs? A mere honeſt man would have given up the Charge; but a great Author being above vulgar prejudices was concerned to ſupport it, at the expence of the Facts. We are told, p. 97, that "where "Humanity hath its chief foundation in ef- "feminate manners, as at preſent, there it "amounts to no more than *temporary* Starts "of Pity. Enlarged views of Benevolence "are quite beyond the Reach of ſuch a "people."

I need not anſwer this, for it is anſwered p. 21, of Vol. I. where are mentioned, as proofs of a national Humanity, "many "*noble Foundations* for the Relief of the "miſerable and Friendleſs," not as *temporary Starts* of pity, but as ſupported by *large annual* Supplies from voluntary Charities. He mentions beſides, the "*frequent* and *generous* "Aſſiſt-

" Aſſiſtance given to the Unfortunate, who " cannot be admitted into theſe Founda- " tions." SECT. VIII.

As this Account of the Humanity of the Age is notoriouſly true, the Capital being ſurrounded and fortified againſt Slander, by Houſes of Mercy; it ſeems to follow, that what is ſaid of Humanity in the Second Volume, is not quite ſo indiſputable, as one would expect an ignominious Charge to be. But let not the gentle Reader be too precipitate in condemning. The writer tells us, that " he * underſtands his Subject before he " talks upon it." If both ſides of a Contradiction be true, we do not underſtand his Subject. Poſſibly the third Volume may clear up many things, which are left in the Second, ſeemingly inexplicable and inconſiſtent.

* p. 125.

SECT.

SECT. IX.

Of the IGNORANCE *of the* GREAT.

SECT. IX.

BY the *Great* we may preſume is meant, the collective Body of Perſons of Rank, or Fortune, or both. By *Ignorance* ſhould be meant, the want of every uſefull knowlege. Theſe two Ideas the Author combines in the following words. * "The general Ig- "norance of the Great world is no Secret "to the reſt of mankind." The Reader will be pleaſed to obſerve, that this is thrown out as a Reproach againſt the preſent, as diſtinguiſhed from former Ages; and that it is made an argument of the Effeminacy of the Times.

* p. 104.

I humbly intreat this great writer, in the name of the accuſed Nobility and Gentry, to ſolve the following Queries. What kind of uſefull knowlege is there, which moſt of them are not taught? In what period of our Hiſtory

tory were they more learned than at preſent? we have heard of a Lord Herbert in one age, a Lord Shaftſbury in another, and a Lord Bolingbroke in a third. Surely theſe are not the names, which our Author would ſet up as Reproaches to the Nobility of our Days; and if he ſhould, they appear to have been almoſt ſingular, as learned men of Quality, in their reſpective times, and ſo prove little more, than the Ignorance of their Cotemporary Peers. Perhaps the truth is, that our Author, with all his Sagacity, was dazzled and miſled, as ſome minds naturally are by that magnificence and other Externals, with which the Nobility and Gentry heretofore, gave a luſtre to ſuch Qualities of Heart or Underſtanding, as fell to their lot. If this ſhould not be the truth, he will be pleaſed, in his next, to explain, upon what other grounds he prefers them, in point of Learning to their preſent Deſcendents.

SECT. IX.

But the Reader would be tired with Queries on this Subject. The Appeal lies to public Experience. I have made it to ſeveral perſons much converſant in high life, who have the Effrontery to tell me, notwithſtanding what is written in the Eſtimate, that, all things

SECT. IX.

things conſidered, (which may be expected in a general indiſcriminate Charge, upon the moſt reſpectable body of men in the State perſons of faſhion were never leſs chargeable with Ignorance, than in the preſent times.

It will appear probable, that there is ſome truth in this, if we conſider, what ſort of learning the writer of the Eſtimate points out to thoſe high perſonages, as "creditable to "themſelves, and uſeful to their Country;" it is that, which "* teaches men to live well, "and to govern well; how parents, maſters, "and magiſtrates ſhould rule; and how Chil-"dren, Servants and Subjects ſhould obey." This it ſeems is the Learning of the Great in China, and is here humbly preſcribed to the nobles of Great Britain.

* p. 108.

I would not deprive an illuſtrious Author, whoſe "main object is the permanency or "duration of the State," of the merit of any great diſcovery; elſe I could inſinuate, that the ſame diſcovery has been made, and recommended, not only to the nobility, but to all Ranks in the kingdom, in a little piece, which was publiſhed upwards of two hundred years ago, and has ſince paſſed thro' ſeveral editions, intitled, the CHURCH CATECHISM.

SECT.

SECT. X.

Of the NEGLECT *of* MEN *of* GENIUS *and* LEARNING.

SECT. X.

WE may ſometimes judge from the Air and manner of a Traveller, not only from whence he comes, but whither he is going. Our Author had informed us, in his firſt Volume upon the authority of *Cicero*, that "plerique ad honores adipiſcendos, et "ad rempublicam gerendam, *nudi* veniunt "atque *inermes*, nullâ cognitione rerum, nul-"lâ ſcientiâ ornati." Theſe things are ſeldom ſaid without cauſe of ſome kind or other, tho' often without juſt Cauſe. I expected, at the time, we ſhould hear ſomething more of the matter.

Accordingly we read p. 112, of Vol. II. that litterary patronage and Encouragement is gene-

SECT. X.

generally extinguiſhed; that a "few diſin-
"tereſted and daring Spirits have neglect for
"their known Reward; that ſome reſpect-
"able men ſtill patroniſe Letters; but theſe
"depart from the common Degeneracy
"of their time and Country; the general
"Character of the Age is quite the Reverſe
"of this; and implies a general want of Ca-
"pacity in the higher Ranks, becauſe *all* men
"of Letters love men of Letters, and *all*
"men of Ignorance deſpiſe and hate them."

"It muſt be confeſſed, ſays our Author,
"that men of Genius and Learning do not
"abound." He reduces them to a mighty ſmall number, and celebrates, I think, no more than one, who has deſervedly been promoted within this twelvemonth. But the Evil ſeems not yet removed; for the Complaint is ſtronger in the ſecond Volume, than it was in the firſt. There is then one more learned object, at leaſt, of the notice of the Great, who is left neglected. The Reader may poſſibly diſcover him in peruſing the Eſtimate, for tho' "the * expreſſions of that Book are
"ſometimes indirect, the meaning of the
"Author is clear."

* p. 212.

If

If there be any weight in this Conjecture, I heartily wiſh ſo great an Evil may be removed, and the general Capacity of the higher Ranks vindicated from an imputation, which ſeems to be founded in ſomething elſe, than the diſputable obſervation, that *all* men of Letters love each other, and that *all* men of Ignorance deſpiſe them. SECT. X.

One or two inſtances will ſerve to render this doubtful of *all* men of Letters. Dr. Bentley was a man of letters. The hiſtory of his life will ſhew, that he was not paſſionately partial to men of knowlege and Letters. Dr. Middleton again had his ſhare of Learning, but moſt of us remember, that he was not upon the beſt terms with the Scholars of his time.

On the other hand, it may be doubted, whether men of Ignorance are generally remarkable for deſpiſing and hating men of Knowlege. It is thought, that theſe were never more revered, than in the Days of Ignorance; and our Author himſelf ſeems to contradict his Aſſertion, by founding his juſt

SECT. X.

pretenſions to Eſteem and Regard, from the preſent Age, in his juſt pretences to ſuperior knowlege.

My Reader will be pleaſed to look back to the Introduction of theſe Doubts.

SECT.

SECT. XI.

Of the CLERGY.

SECT. XI.

I Muſt beg leave under this head, to diſcloſe a little ſecret of writing, which not being univerſally underſtood, the innocent Reader may chance to be miſled, by thinking an Author *ſerious*, when he is quite *unmeaning*.

Every part of a Book is no more meant to inſtruct, than every Diſh upon the Table is meant to nouriſh. The Reader muſt have a Figure, as well as the Gueſt; and thoſe *Dramatis perſonæ*, which are ſupernumerary, as to the main deſign of the work, are eſſential to the perfection of it.

This will ſometimes account for the ſeemingly impertinent introduction of a Clergyman,

SECT. XI.

in a picture, a Song, a Novel, or a Satire. The poet and painter, tho' in perfect Charity with all orders of men, are under the neceſſity of traduceing here and there a whole order, to fill up a little Chaſm, or to give a ſmall relief to their piece. Thus the ingenious Author of the Eſtimate, knowing that a general Satire upon the times would be imperfect, whilſt the Clergy were untouched, gives them rather more than their due in the firſt Volume, probably with the candid intention of making reparation in the ſecond.

Accordingly, it is in ſome ſort retracted in p. 118, of vol. II. but not ſo abſolutely, as to preclude the Repetition of the ſame Charge, in the very next page, againſt the principal perſons of the order, with only this gentle Extenuation, that what is affirmed of them is *generally*, not *univerſally*, true.

* P. 119.

The Charge is, that * "the younger part "of them are given up to views of pleaſure; "the elder to views of Gain." If the ſuperior Clergy ſhould appear in general, to deſerve a better Character, it will be pity our Author did not do them Juſtice, becauſe his purpoſe might have been anſwered full as well. If they

they ſhould appear not to deſerve this Character more, in the preſent, than in any former Age, then it will ſeem not wholly pertinent in the Eſtimate, which profeſſes to demonſtrate, that this is the worſt of all Ages. If they ſhould appear to be leſs ſuperſtitious, leſs arrogant, Diſclaimers of powers inconſiſtent with the Rights of mankind, Defenders of Chriſtianity upon rational principles, Aſſertors of Chriſtian Charity towards proteſtant Diſſenters, and zealous for the Support of a proteſtant Government, in oppoſition to the Claims of a popiſh Family; if all this may honeſtly be ſaid of the preſent ſuperior, as well as middling and inferior Clergy, then one may venture to doubt, whether, with reſpect at leaſt to the permanency and Duration of the State, they are not preferable to the majority of their predeceſſors, in the Reign of Queen Elizabeth, at the Abdication of James the Second, and in the *honeſt* and *proſperous* days of Queen Ann.

I do not obtrude theſe, as *Aſſertions*, upon the world, on my own Authority. I leave the Clergy to vindicate themſelves; and would only ſuggeſt, that poſſibly a paſſage, with which our Author innocently meant to déco-

SECT. XI.

rate his piece, may, by not being ſtrictly true, prove injurious to that uſefull body of men, and miſchievous to the world, by undermining their Credit in it.

I muſt take occaſion here to obſerve, to our Author's honor, a ſtriking inſtance of his *ſevere impartiality*. He had done indiſputable Juſtice to ſome great Characters in other profeſſions. He had celebrated an illuſtrious perſon, who for many years filled and adorned the Seat of Equity. He had juſtly extolled the great Genius of the Theatre, and had confirmed by his Encomiums the opinion, which the public has long entertained of an eminent writer. Whence is it that, in his own profeſſion, not a Character occurred, except this laſt, worthy of the leaſt notice from his maſterly pen?

I could point out ſome prelates, who would have graced any Age of the Church, by their Learning, their Hoſpitality, their government of their Dioceſſes, and their Government of themſelves and their Families. I could name one in particular, who by a long and faithfull diſcharge of the paſtoral Care, has raiſed himſelf to ſuch general eſtimation, as to be

be exalted to the higheſt Rank in his order, with the Applauſe of the whole Kingdom; another, who, by learnedly explaining, and ſtrenuouſly aſſerting, Chriſtian liberty, againſt the Encroachments of Superſtition and Bigotry, has advanced farther than any before him, towards completing the Deſigns of the Reformation; a third, who has preſented the world with a Collection of Diſcourſes, which do immortal honor to his Time and Country.

I could name more, but will not increaſe the Reader's wonder at the omiſſion of ſuch Characters, in an Eſtimate of the times. I impute it to the *ſevere* Impartiality of the Author, without ſubſcribing to the Conjecture of thoſe ſagacious Critics, who find out other Cauſes, who inſinuate, that thoſe great names did not come within the Deſign of the Eſtimate, his Grace of Canterbury not having been promoted to that See, when the ſecond volume was committed to the preſs; and the Biſhops of London and Wincheſter being unhappily arrived to the wrong ſide of fourſcore.

SECT. XII.

Of the ARMY *and* NAVY.

SECT. XII.

AFTER the grave and ingenious Reaſonings of our Author upon the Idleneſs, Luxury, Immorality and Irreligion of the Gentlemen of the Army and Navy, I ſhould be ſorry to ſee the Diſtreſs, to which an Officer might reduce his ingenuous mind, by remonſtrating in a ſerious way, upon the authority of natural and revealed Religion, as well as of all the received principles of Decency, Honour, and common Juſtice, " that " to ſtigmatize a whole Body of men for the " Conduct of a few Individuals is illiberal, " vulgar, immoral and unchriſtian; that in " a Caſe, where no opportunity offers of vin- " dicating themſelves by Facts, it is cruel; " that to depretiate the Land-Officers, whilſt it " is

" is our happineſs to be exempted from any
" experience of their merit, partly perhaps
" by the Enemy's opinion of their military
" virtues, is ungenerous and impolitic;
" that they are very much obliged to a
" moraliſt, who whilſt he is expoſing vice
" in general, recommends to them Groſs
" Vices, rather than Refined ones; that
" the younger part of them never thought
" of conſulting a moral Book to deter-
" mine their Choice; and that thoſe, whoſe
" paſſions ſubſide, are as grave, manly,
" and virtuous, as the officers of any Army
" in Europe; that the Navy has not re-
" ceived the leaſt Blemiſh from what may
" be called the Condemnation, rather than
" the Conduct, of one Commander; that
" his Caſe, ſo far from leaving an impu-
" tation upon the Service, reflects a ſingular
" honor upon that Branch, in which the
" only officer of conſequence, who has ſuf-
" fered judicially, was declared innocent in
" the ſame breath, which pronounced Sen-
" tence againſt him; but that, whatever
" were the merits of his Caſe, many inſtances
" of Bravery, ſince that time, might have
" convinced a Candid writer, that Sea Offi-
" cers are at leaſt as intent upon annoying

" the

SECT. XII.

" the Enemy's Fleets, as upon catching " prizes; that theſe are popular invectives, " ſeldom adopted by good men, without a " minute Examination of Facts and Charac- " ters; that the Enemy's Hiſtorians will pro- " bably do Juſtice to the Britiſh Officers of " the preſent Age; and that it is rather hard " to be under the neceſſity of appealing to " them, and to be injuriouſly repreſented in a " Book, profeſſing Religion and Virtue, " and written by a member of the graveſt of " all profeſſions, whilſt they are diſtant from " home, hazarding their Limbs and Lives in " defence of their Country."

SECT.

SECT. XIII.

Of the AUTHOR *and* HIMSELF.

SECT. XIII.

THE Alliance between a man and himſelf has in all Ages of the world been, except in ſome few inſtances, too cloſe, to be diſſolved by the united Efforts of Wiſdom and Virtue. When we hear of the Selfiſhneſs of the times, we hear of no more, than a ſtrict obſervation of this alliance, diverſified according to the modes of different Ages and Countries. Our Author is as faithful in obſerving it, as if all the Powers in Europe were Guarantees. Whatever Subject he is upon, Himſelf is the Cauſe and the End. He and Himſelf are the Beginning, the Middle and the Concluſion of the ſecond Volume, and give life and colouring to the whole. There are very few pages, in which he forgets himſelf, or if he does, he takes due Care that his Reader may not forget him.

Some

SECT. XIII.

Some have doubted of the Decency, others of the Expediency, and others again of the Morality of this. I will ſtate their doubts, without entertaining any of my own, that our Author will not fully anſwer and confute them.

It has been queſtioned, how far a Writer, any more than a Talker, can decently expoſe too much of himſelf. It is ſaid, that there are, in every Character, ſome Pudenda, which though not criminal, are not deſigned for oſtentation; that the moſt modeſt man may know and feel them, but it is queſtionable, whether a man of common modeſty can lay them before the world without bluſhing; that a deſire, for inſtance, of being thought perfect in Morals, unbounded in Capacity, ſuperior to other men of the ſame Rank, and qualified for a general Reformer, is a deſire, which any man may ſecretly entertain, without much offence to the world, and as it grows familiar to him, without grievous offence to himſelf; but when this weak and vain deſire makes its appearance before the world, it changes its nature, and is thought by all, except the man and himſelf, a ſtrange Indecency. It

SECT. XIII.

It has been doubted again, how far it may be expedient, in point of Prudence, for a Writer to ſhew ſo much of himſelf? whether the Author of the Eſtimate has gained any Acceſſion of Eſteem by his ſecond Volume, where the world ſees more of him, than in the firſt? whether the Excellencies of any Character are as Infinite, as the man's delight in dwelling upon them? whether the Reader deſerves not ſome conſideration, he having likewiſe a Self, which will naturally be rouzed and rebel, when a Writer attempts to eject it, and to fill the Reader's mind and heart intirely with HIM-SELF? whether this quarrel may not end in high words; and, as the Author is but one, and his Friends are not many, whereas his Readers are innumerable, it is doubted, whether the Struggle between one Self and ten or twenty thouſand Selves, may not occaſion him to be run down beyond his Strength, and diveſted of ſome of the Credit, neceſſary to carry on this important work?

Others yet more ſevere, diſpute the morality of interſperſing in a Book of Morals, a thing

SECT. XIII.

thing ſo foreign to the pretended object and Deſign of the Book, as the Temper and Character, the Calmneſs and the Reſentments, the Greatneſs and Importance, and even the Innocent Amuſements of the Author. Marcus Antoninus, Montaigne, Huetius, Colley Cibber and others, are, it is ſaid, not ſtrictly precedents for this Book, which is written in a time of imminent Danger, when the Political Arch is giving way, and the Author undertakes to ſhew the cauſe, and ſave his Country.

Is it moral, ſay theſe Critics, for HIMSELF to be perpetually buzzing about the Reader, and diverting his attention from no leſs an object, than the Reformation of all Ranks and orders of men? may it not be expected, that Zeal for Religion and Virtue, for the Honour and ſafety of his Country, ſhould be the predominant Paſſion of ſuch a writer? and may it not be ſuſpected, that a violent paſſion for Self, not only in preference to all other men, but in preference even to his own ſubject, does predominate?

He is charged with frequenting public places of Diſſipation, whilſt he impeaches thoſe of

of his own order for this, as a neglect of their Duty. He admits the Fact, and preſents his * Apology. SECT. XIII.

* p. 121.

It amounts to this, that his Life and his Work are two diſtinct things; that other Clergymen are not juſtified in frequenting theſe places, becauſe they do not write Eſtimates; that he is a philoſopher of the world, not of the Cloſet; that it is more fitting, his writings ſhould vindicate his Life, than that his Life ſhould inculcate his writings; that he has pretenſions to be every where; and that it is his will and pleaſure, at all Events, to continue to viſit every Scene of falſe Gaiety.

If the Reader ſhould not be perfectly ſatisfied with this Apology, it ſtill has ſo much weight, that I am perſuaded the Author is.

SECT.

SECT. XIV.

Of POPERY *and* PROTESTANTISM.

SECT. XIV.

WHat is a Book, without a Paradox? It may be uſeful and valuable in many reſpects; but it excites no extraordinary Attention, it diſcovers no extraordinary Genius. Our Author ſeems ſenſible of this. He profeſſes himſelf, I believe very truly, a Friend to the Revolution, but dates the Ruin of theſe Kingdoms from that Æra. He entertains the warmeſt Zeal for Proteſtantiſm, but endeavors to ſhew, that Popery is the more active Religion, with regard to Conqueſt, to the national Spirit of Defence, and to the Duration of a State.

Now as theſe are the declared objects of his work, the Duration of the State in particular, it ſhould ſeem, as if the Compariſon of Popery and Proteſtantiſm was meant, to point out to the State, which Religion it is moſt expedient to protect. This might be done,

done, without giving a moral or rational preference to Popery. Accordingly, the *religious* merits are declared throughout to be on the ſide of Proteſtantiſm, and the *political* merits to be ſtrongly on the other ſide. SECT. XIV.

But we are told of another End and Deſign, in ſtating the Caſe ſo unfavorably to the Religion and Liberties of this Country. It was to ſpirit up the Nation to be active, in ſupport of the great Supporter of Proteſtantiſm abroad.

It is not improbable, that if his Pruſſian Majeſty could enter deeply into Speculations of this kind, with as unbiaſſed an Impartiality, as that of our Author, he would ſet about to extirpate the proteſtant Religion in his Dominions. For it may be preſumed, that he would chuſe the Religion, which appears to him moſt permanent.

The Britiſh Parliament has granted conſiderable Succours to this incomparable Hero. I join in the public Applauſe of the meaſure; but much queſtion, if it was taken upon the principles laid down in the Eſtimate. It would appear rather impolitic, to expend the

SECT. XIV.

national Treaſure in ſupport of a Religion which muſt, in its own nature, ſink into Indifference, that is, tend to Diſſolution, in oppoſition to a Religion which is in its own nature permanent and productive of Conqueſt.

There may be too much truth in the Charge upon Proteſtantiſm, that it is not quite ſo vigorous a principle of Conduct, as it was heretofore. But what principle ever retained its Vigor long, in the Body of a people? and how can this be fairly pronounced extinct, without a Trial in a day of Action? It has never yet failed upon Trial.

The Waldenſes brought a powerful Duke of Savoy to Terms; the Proteſtants in the Netherlands were a match for the Fury and Bigotry of Spaniſh papiſts, in poſſeſſion of the Government; the proteſtants under Guſtavus Adolphus were the admiration of all Europe. To come nearer home, the ſame principle operated at the Boyne, and it ſubſiſted, within our memories, with ſome degree of Force, during the laſt Rebellion.

On the other hand, Popery may be preſumed not ſo active a principle, as it has been in

in former days. The Spaniſh and Portugueſe Governments have ſuffered a Ray or two of Light to break in upon them. In France there is hardly a man of Senſe, who does not deſpiſe the Fopperies of his Religion; and among the many Converts made in Great Britain, which is too juſt a ground of Complaint, I am told the Miſſionaries lament, that thoſe, who ſell their Religion, are for the moſt part as unſtable, as might be expected. SECT. XIV.

In this view of things, modern Proteſtantiſm ſeems to be in no immediate danger from modern Popery; and tho' every good man among us would rejoice, to ſee the ſpirit of the former kept up, yet it is no matter of doubt, whether it would ever revive with any degree of vigor, if what our Author affirms be inconteſtably true, that it is now quenched in darkneſs.

I envy him none of his Refinements. Some of them I read with Admiration. But he would oblige every Lover of his Country by leaving our Religion and Liberties untouched, They are always in danger of ſome Contuſion or Diſlocation in the machine of a new Syſtem. Proteſtantiſm, it ſeems, is rational,

SECT. XIV.

and therefore weak; Popery is enthuſiaſtic, and therefore ſtrong; which is diſcovered, in order to reconcile to his Syſtem, what he thinks he has obſerved, that Popery ſubſiſts, and Proteſtantiſm declines, amidſt degenerate manners.

I doubt there are Exceptions, too many to be here recited, to various parts of his account of the different Genius and permanency of the two Religions. But as the account is ingenious, I will not interrupt his pleaſure of admiring it. I would only ſuggeſt one objection to the whole, that if Proteſtantiſm be internally weaker than Popery, it will be thought to argue a Defect of Zeal and public Spirit, in a proteſtant Author, who, according to his own account, is read and applauded in foreign Countries, to proclaim this Weakneſs to all Europe.

SECT.

SECT. XV.

Of PARLIAMENTARY INFLUENCE.

SECT. XV.

I Paſs over about Thirty pages, in which our Author is neither very exceptionable, nor very intereſting; and beg leave to alight upon one, where he ſeems to be terribly alarmed.

He * "apprehends, there is a dreadful "Evil ready to burſt upon this Kingdom, "which hath not yet diſcloſed itſelf: but will "ſoon come to a Criſis, if not checked with "Speed and Vigor".

* p. 212.

One would imagine from this awful Denunciation, that the Evil had diſcloſed itſelf ſingly to him, that it was a very dreadful one, and that he had found out a Remedy. But this is the genuine Art of Importance; for

SECT. XV.

upon inquiry it may poſſibly appear, that the Evil has been prognoſticated by others, that it is, according to his own account of it, not very dreadful in itſelf, and that it ſeems incapable of a Remedy.

I will ſuppoſe with him, by way of Caution, that the Evil does not yet exiſt, but may take place in ſome future period; that "the parliamentary Intereſt of the great nobility may ſwallow up the Houſe of Commons; that Thirty or Forty men of high Quality and power may go nigh to command a majority of the lower Houſe." I am not concerned, nor diſpoſed, to deny that this will be an Evil, but it ſeems incumbent upon him to ſhew, after ſuch an Alarm, that the Effects he has pointed out are dreadful, that it will neceſſarily produce them, and that it may be checked with Speed and Vigor.

He points out two Effects. The firſt is, that it would "Deſtroy all honeſt Ambition "in the younger Gentry, and check the "Growth of Genius and public Spirit throughout the nation."

It may be doubted, whether thoſe men of high Quality and power would not ſelect the

the ableſt men of the Kingdom to be their deputies in the other houſe. Their own Figure and Conſequence would depend upon it, and whatever Deſigns they might have for the Good, or the Deſtruction of their Country, could not well be carried on by mere Ignorance and Servility. SECT. XV.

It may be preſumed too, that the ableſt men, finding every other door of Ambition ſhut, would condeſcend to enter in at this. They might have an opportunity of ſerving their Country, in many inſtances, not connected with the views of their Conſtituent, and ſome of them, before they had time to warm their Seat, might chance to feel their own Strength, and ſet up for themſelves, and ſerve their Country in other inſtances. So that this firſt ſeems not to be the obvious natural Effect.

The ſecond Effect is, that the Nobility might pave the way for their own deſtruction; for the people, grown deſperate after the loſs of their Conſtitution, might ſurrender their Liberties into the hands of the Crown.

SECT. XV.

By the *people* ſhould be meant, the Commons in parliament aſſembled, elſe the two Caſes of *Scotland* and Denmark are foreign to the point. But our Author could not mean the Repreſentatives, becauſe whether they repreſented the people, or the nobles, they could have no Intereſt, or provocation, to conſpire the Ruin of either; ſince the Ruin of either, according to the caſe of Denmark, would involve the Ruin of both.

Indeed the danger is quite viſionary, if we may believe Lord Bollingbroke, who ſometimes paſſes with our Author for an oracle in Speculations of this kind. He tells us, in his Diſſertation on parties, that "there is "ſomething, which a parliament cannot do; "that a parliament cannot annul the Conſti-"tion; that it is an extravagant Caſe to put, "to ſuppoſe the two Houſes of Parliament "concurring to make at once a formal Ceſſion "of their Rights and privileges, and of thoſe "of the whole nation, to the Crown, and to "aſk, who hath the Right, and the Means, "to reſiſt the ſupreme legiſlative power?" I anſwer, ſays he, the whole nation hath the right, and a people who deſerve to enjoy Liberty,

berty, will find the means. It ſeems equally extravagant, to ſuppoſe one Houſe of Parliament to do it, and if the people are not bound by the Act of both in ſuch a Caſe, they certainly are leſs bound by one. SECT. XV.

Why then, if one may preſume to aſk, are we alarmed with a parading, and a trite quotation from Lord Moleſworth, which ſets forth a Fact almoſt univerſally known, and not at all applicable to the Evil apprehended in this Country, where, according to Lord Bollingbroke, "the Intereſts of the two Eſtates, with regard to property, are the ſame, where the two orders have no Temptation, and ſcarce the means of invading each other."

But perhaps it is meant, that the collective body of the people themſelves would, in their indignation, at the Influence uſed by thirty or forty great Lords in Elections, unite in ſurrendring their Rights and Liberties to the Crown.

If our Author can alarm himſelf with apprehenſions of this kind, he is an object of pity, for he ſeems more ſuſceptible of Fear, than

SECT. XV.

than even the reſt of this effeminate Nation. If the people, from whom this is apprehended, are uncorrupt, they will probably prefer even the Shadow of Liberty, to a Crown uncontrouled by Law. If they are a corrupt people, they will probably find their Account much better, in being under the influence of Great men, who, whilſt a Shadow of Liberty remains, muſt purchaſe that Influence, than in being Slaves to the unlimited coercive power of the Crown.

But where is the Remedy? the Speedy and Vigorous Check? The Influence apprehended not being of the compulſive kind, there ſeems no pretence for Reſiſtance. It may be ſeemingly reſtrained by Law, and by ſolemn Declaration of what is the Spirit of our Conſtitution. But there is no apparent reſtraint for that kind of Influence, to which no Law can extend, or at leaſt, which no Law can effectually ſuppreſs.

It will ariſe, in general, from the property of peers, not from the power of the peerage, and tho' we ſhould admit, as we ought, that no Peer has a Right to interfere in the Election of members of the other Houſe,

SECT. XV.

Houſe, yet what Law or Conſtitution can hinder a noble Lord from the innocent Act of ſending a Haunch of Veniſon to an Alderman, or of ſuffering a Cobler to live Rent-free? And conſidering the inſurmountable Prejudices, which Aldermen in general have in favor of Veniſon, the Intereſt reſulting from this may become as natural, as any other Intereſt. It may take effect in an Election, without a viſible Interpoſition of the peer. The bare knowlege of his wiſhes may determine the Choice, and thus a dreadful Evil may unavoidably burſt upon this Country, without the poſſibility of a ſpeedy and vigorous Check.

It puts me in mind of the Tender Fears of a compaſſionate good Woman, who ſat weeping and alarmed at the foot of a Bridge, becauſe it was poſſible, that a Grandchild of hers, not then born, might, in paſſing over that Bridge, fall into the River, and periſh.

SECT.

SECT. XVI.

Of IGNORANT *and* WORTHLESS MEN *in* PLACE.

SECT. XVI.

I Was too precipitate, in the laſt Section, in imagining, that parliamentary Influence was an Evil without a Remedy. I beg the Author's pardon, and retract. He proceeds from page 238, to 251, to ſhew the Remedy. But like a ſkillful Phyſician, he firſt heightens the Diſeaſe, in order to magnify the merit of the Cure.

It ſeemed before, as if by parliamentary Influence was chiefly meant, the Influence of the Lords over the Commons. We now hear of other very alarming Symptoms. "The no-"torious Incapacity, Effeminacy, Inaction, "and Debility of thoſe, who aſpire to the "higheſt and moſt important Truſts, are no "longer doubted. All attention is turned "on

"on Gain or pleaſure; Duty is forgot, or "laughed at; and, in ſhort, the nation, in "all appearance, devoted to Deſtruction."

It may be expected by ſuperficial Readers, conſidering the Author, and the Title of his Work, that a general Reformation of manners would be the noſtrum. There are Expedients peculiar to every profeſſion, which one who proceeds in the common Track would naturally propoſe; at leaſt he would be apt to propoſe his Expedient in the Language of his profeſſion. A Sailor, upon hearing this Complaint of men in place, would talk of giving them a Broadſide, of bearing down upon them and ſinking them; a Soldier would take them by Storm, or undermine them and blow them up; other profeſſions would hit upon ſuch expedients as ſuited their own Ideas, or fell within their own Sphere of Action. But when a Clergyman ſteps forth with bitter Complaints, ſomething more ſolemn and ſerious is expected from him, and thoſe, who might laugh perhaps at the reſt, may chance to be affected by his earneſt and preſſing perſuaſives to Repentance.

Our Author is a Genius of a higher order. There is nothing brilliant in the common Track

SECT. XVI.

Track of his profeſſion. Hence we are told, p. 241. That "a general Reformation, under "our preſent Circumſtance, is an idle pro-"ject." If this be true, I am afraid it will be concluded, that the Eſtimate of the principles and manners of the Times is an Idle Book. If there be any thing coarſe in this inference, another may be drawn more reconcileable to our Author's great underſtanding. The *Reformation* of worthleſs placemen might not anſwer his End, the *Removal* of them might. Perhaps they fill the poſts, which his friends are better qualified to fill, or they obſtruct his advancement to a Station, which none but he is qualified to fill.

Be that as it may, he tells us, "*He muſt* "*needs think*, that thoſe who thro' the Force "of parliamentary, or other, Influence, are "poſſeſſed of places of Truſt and Confidence, "for which they are in any reſpect Incapable, "ought to be deprived of their Appoint-"ments." It were to be wiſhed that an obſervation, which follows in the next page, had occurred to him, when he was writing this. "Superficial Writers, ſays he, talk of "the Reformation of a State, as if it were a "matter of no more Difficulty, than that of ſweep-

" ſweeping out a Room, or clearing a China " Jar of Cobwebs." SECT. XVI.

It is hinted that there are many in high offices, notoriouſly Incapable, Effeminate, Inactive, and weak. If this be notoriouſly true, it muſt be confeſſed to be a great inconvenience to Government. But he intimates at the ſame time, that they are in place, thro' the force of parliamentary or other Influence, that is thro' the force of ſome Influence or other. Now if the Influence be forceable enough to keep them in place, notwithſtanding their Incapacity, they will hardly be deprived, *tho' he muſt needs think* they ought, and every man in or out of place, except the parties concerned, muſt needs think the ſame. Why then is a ſelf-evident Truth ſo formally advanced, unleſs it be to diſplay the mercy, with which his Juſtice is tempered, for he very ſeriouſly declares, that he has no deſign againſt their Lives?

This was not the only motive. We find in the ſubſequent pages, that there is a force much greater than the Force of parliamentary Influence, and this philoſopher and Divine calls for the exertion of it. " The voice of an

SECT. XVI.

" an abuſed people may rouze the Great into " Fear." I Grant that the voice of a tumultuous people may, whether they are abuſed or not; and they may rouze the Great into Fear, even tho' the Great ſhould be leſs Effeminate, than our Author repreſents them to be.

But upon what provocation are the Great to be rouzed into Fear? The ſingle one here mentioned is, the Incapacity of men in office. I know not whom the Author means, and will do him the Juſtice to believe, that he aims perſonally at no particular men. Yet I cannot do him this Juſtice, without wondering that a Charge of this kind ſhould be general.

And are the people to be Judges? yes, he he ſays, " their Judgment is uncorrupt, and " unbiaſſed by Friendſhip and Affection." I doubt of their being remarkable uncorrupt, if his Eſtimate, in other parts, be ſtrictly true. They may be unbiaſſed by Friendſhip and Affection, becauſe they are in general totally unacquainted with the perſons, whoſe Diſmiſſion from office they are here exhorted to demand; but may it not be doubted, whether this total Ignorance, which occaſions the boaſted Impartiality

I must take occasion here to observe, to our Author's honor, a striking instance of his severe impartiality. He had done indisputable justice to some great Characters in other professions. He had celebrated an illustrious person, who for many years filled and adorned the Seat of Equity. He had justly extolled the great Genius of the Theatre, and had confirmed by Encomiums the opinion, which the public had long entertained of an eminent writer. Whence is it that, in his own profession, not a Character occurred, except this last, worthy of the least notice from his masterly pen?

partiality, may not have another effect, that of diſabling them from forming a ſound Judgement of the Capacity of thoſe men?

It may be queſtioned, whether the people, in general, are qualified to judge of the Capacity of perſons, with whom they *are* acquainted, of their Capacity for offices of State at leaſt; but to conſtitute the people Judges of the political Capacity of perſons, whoſe names they never heard of, except in a news paper, or a Court Regiſter, ſeems to be an Extenſion of the privileges of Engliſhmen to a degree of Inconſiſtency with Government.

"The united voice of an uncorrupt people, "we are told, is the ſafeſt Teſt of political "Good and Evil." I have no objection to the Doctrine, if by political Good be meant, Protection, and by political Evil, oppreſſion. The people know and feel, when they are protected, and when they are oppreſſed, when their Intereſts are promoted, and when they are viſibly betrayed; in the latter Caſe their united voice generally has, and always ought to have, its due weight. But this is not the caſe, to which their voice is here applied by the Author, unleſs the good fortune of here

SECT. XVI.

and there a worthleſs man, who obtains a lucrative office in the State, may be deemed an oppreſſion of a whole kingdom.

It would be cruel to remind him, that in page 16, of this very Second Volume, he calls certain "Scriblers *profligate*, for having "been toiling many a Day, to impreſs the "Body of the people, with this opinion, that "if certain Individuals were but removed "from the public Adminiſtration, our Af-"fairs would of courſe go well."

SECT.

SECT. XVII.

Of MINISTERS *of* STATE.

SECT. XVII.

I Truſt my Reader is too candid, to miſinterpret what hath been ſaid. The genuine Liberties of this Country are not even glanced at. The people have an undoubted Right, when they are oppreſſed, and know, who is the oppreſſor, to ſollicit his Diſmiſſion, and even his puniſhment. They have a yet more indiſputable Right, to confer all poſſible honors upon perſons eminently zealous for their Intereſts; and the higheſt Honor man can ariſe at, is, to be proclaimed GOOD and GREAT by the united voice of his Countrymen.

This has been lately the Caſe of two very Superior Characters, one of which our Author juſtly celebrates, towards the Concluſi-

SECT. XVII.

on of his work. I expected, in reading it, to have been alſo entertained with ſome Delineation of the other; but apprehend, he could not ſpare room to oblige the world with this, the few remaining pages being filled with a Delineation of Himſelf.

However ſome oblique notice is taken of this univerſally admired Character, in a note at the bottom of page 251, where we read as follows;

" Let it be obſerved, that there is an eſſen-
" tial Diſtinction to be maintained here, be-
" tween a *good miniſter* and a *great Miniſter*.
" They may be equally *upright* in their *Inten-*
" *tions*; but the Difference may lie, either
" in the ſuperior *Ability*, or *Courage* of the
" *latter*."

"They may be equally upright"; that is, the good miniſter may be an honeſt good ſort of man; and, ſince it was thought expedient to ſay no more of him, doubtleſs he is very much obliged to a great writer, for condeſcending to ſay ſo much.

The

SECT. XVII.

The nation has revered both theſe Characters without diſtinction. Till this Book appeared very few have thought of making a Compariſon. They have been conſidered by the lovers of their Country as EQUALLY GOOD, and EQUALLY GREAT.

I ſhould be extremely unwilling, to impute to an indirect motive, the leaſt Syllable of a page, which recites the praiſes of the *Great* miniſter, becauſe the direct motive, his real conſpicuous merit, is ſo ſtriking and natural. Yet I am perplexed with Doubts about the pertinence, the Candor and Juſtice, of introducing ſo inviduous a compariſon between him and his colleague.

It is of very little conſequence to thoſe great worthies, what we temporary Authors ſay of them. But it is of conſequence to the nation, that one of the beſt characters in it ſhould not be depretiated, that it ſhould not be miſtaken, as *Inſignificantly* Good. One would imagine, the Goodneſs itſelf ſhould have recommended it to our Author, and ſhould have prevailed with him to leave to poſterity the compariſon of two Friends, who are unit-

SECT. XVII.

ing, in perfect Harmony, to ſave this Country, and in whom the nation diſcerns no remarkable Superiority above each other. At leaſt it ſhould ſeem, that this might have been ſpared, till a Rupture between them call forth the Advocates of each, or till the nation had received ſome laſting Benefit from the eminent Services of the one, performed without the participation of the other.

But Goodneſs, it ſeems, makes no ſuch Impreſſion upon our Author, when Greatneſs ſtands in his way. He almoſt confeſſes by his ſhort Compariſon, that his mind extended as it is, is not comprehenſive enough to admire both at once, and that his notions of virtue are too ſublime, to permit him to look down upon a good Character, in the ſame work, in which he is engaged to look up to a Great one.

I know not how it comes to paſs, that the narrow Capacities of other men ſhould in this caſe diſcern ſo much more; that they ſhould be capable of admiring all the merit he truly aſcribes to the GREAT MINISTER, as well as thoſe Excellencies in his Character, which he omits; and at the

the ſame time be ſtruck with the " ſolid " abilities ; the uncommon penetration into " men and Things ; the accurate Know- " lege of the State of Europe, and of " whatever relates to the State of this " Country ; the perſpicuity in unravelling " all the Intricacies of our Finances ; the " philoſophical Temper, which inclines him " to the Enjoyments of peace and private " Friendſhip ; the meritorious Self-Denial " of ſacrificing thoſe Enjoyments, to the " Commands of his King, and the Ex- " igences of his Country, to the Buſineſs " and Buſtle of the world ; the ſteady, re- " ſolute adherence to the principles and Spi- " rit of our Conſtitution, and to the real, " remote as well as preſent, Good of the " nation ; the genuine unaffected modeſty " expreſſed in his acceptance of public " Honors, in his pretentions to no higher " Qualifications for a Steward of the pub- " lic, than common Senſe and common " Honeſty ; the diſtinguiſhed Taſte in mat- " ters of Literature ; the mind not incum- " bred with a ſuperfluous Thought ; the " Benevolence, Affability, and, above all " the uniform, unſhaken probity of the " GOOD MINISTER."

SECT. XVIII.

I am perſuaded, he neither needs, nor deſires, to have any of theſe Truths concerning him proclaimed; but whoever reads the ſecond volume of the Eſtimate will ſee the propriety and Juſtice of reſcuing an excellent Character, from the diminitive ſtate, in which it there ſtands, compared with a Character, as Excellent.

SECT. XVIII.

The CONCLUSION.

IT may be expected, that, in Imitation of our Author, I ſhould turn from theſe great Miniſters of State to myſelf; but, having nothing material to offer on that Subject, I ſhall imitate him more cloſely, by turning from them to the reſpectable writer of the Eſtimate.

It muſt be confeſſed, after all theſe Doubts, that this nation, is by no means ſo religious and virtuous, as it might and ought to be; that a writer who can give new Life and vigor to the principles of Religion and Virtue, would deſerve highly of his Country; that the State, having an Intereſt in thoſe principles, would be infinitely obliged to ſuch a writer.

But

SECT. XVIII.

But there are certain Qualities, without which his Book would have no more Effect, than other general Complaints of the Times, than thoſe Compariſons of the preſent with former Ages, which are perpetually in the mouths of perſons of both Sexes, who are going out of the world, and perpetually the Deriſion of thoſe who are ſtepping into it.

It ſhould be ſtrictly a Moral Book, manifeſtly written with no other view, than the Happineſs of mankind. The world is ſo ſelfiſh, that if a moral writer appears to have any thing elſe in view, the whole Benefit of his Book is loſt.

If, through the pardonable Infirmity of very good minds, he ſhould now and then ſtray from his Subject, and produce any thing, that will bear the interpretation of Arrogance, Vanity or Affectation, he is no longer a national preacher, but dwindles into a preacher of HIMSELF, which is ſeldom a Subject of Importance enough, to keep up the attention of a Nation.

If the Reader ſhould imagine, that he can trace, throughout the Book, a certain political

SECT. XVIII.

cal Syſtem, however excellent in itſelf, or however connected with morals; if the Steps to that Syſtem ſhould appear to be regular and artificially diſpoſed, from the beginning of the Book to the End; all the moral Effects will immediately vaniſh. Leſſons, Rebukes, Expoſtulations, Threats, will all be diſarmed of their natural Force. The Reader will diſcern, that morality is only the Vehicle to ſome other point, and having accompanied the Author to that point, he will ſtep out of the Vehicle, and look about him upon different objects; he will quit practice for Speculation; he will forget moral and purſue political Good.

The reforming Book ſhould contain nothing but what is ſtrictly True, known to be true by the writer, and demonſtrated to the Reader, by ſuch Arguments, as cannot fail to convince him. If an Appeal is made to Experience, the writer ſhould be diffident of his own Experience, and conſult that of other men. Abuſes and Corruptions, which he may have obſerved in a few Inſtances, might appear to him to be General, becauſe he looked no farther; and if, contrary to Truth, he repreſents them ſo, he weakens his Credit

Credit with the world, and brings a juſt Complaint, of real general Corruption, under the Imputation of habitual Cant. SECT. XVIII.

The Book ſhould be well ſeaſoned with Benevolence, not with profeſſions of it, for of thoſe every Book is capable; but a Spirit of Benevolence, conſpicuous tho' unprofeſſed, ſhould inforce the Advice, and ſoften the Rebuke. Complaints of particular Ranks of men ſhould appear to be Complaints vented only for their ſake. They ſhould not be trifling Complaints, ſuch as they cannot fail to treat with Contempt, Complaints of minute things in their Conduct, in which they muſt and ought to be at Liberty to judge for themſelves; but of ſuch things, as argue a bad mind, or manifeſtly tend to corrupt a good one; and if ſuch things are not known to be generally prevalent, then the Book will be more uſeful, without any Complaint of that kind at all.

The Author ſhould not torture his Invention, to repreſent things worſe than they are, to give them a more odious, or more deſpicable Appearance, than they really have. This ſeldom fails to provoke and diſguſt; or it has a worſe Effect, in furniſhing ſuch Readers, as are more good natured, than the writer, with matter of Slander and Invective againſt

SECT. XVIII.

againſt other men; for very few Readers will apply general Slander and Invective to themſelves.

I ſubmit it to our Author's own Judgement, if he waves that, to the Judgment of the World, how much of this is applicable to his Book; whether his Complaints of the Effeminacy of the times are *manly*, whether they are Modeſt, Good-natured, Diſintereſted and Generally True. I have ventured to offer ſome Doubts on each of thoſe heads. If he ſhould admit theſe Doubts to be well-founded, and ſtill think his Book uſeful, after all thoſe Redundancies are expunged, I heartily wiſh him Succeſs, and have only one Requeſt to conclude with. It is this;

If it ſhould appear, paſt all doubt, that either a lively Imagination, or a haſty inaccurate Survey of things, has ſometimes carried him beyond the real truth of a Caſe, he will oblige thoſe Readers, who are Scrupulous in matters of Decorum, by omitting in a future Edition of his Book, the Application to himſelf of the cogent Stile * of HIM, whom he politely deſcribes, as a perſon once reverenced by the Anceſtors of the modern Great. Am I therefore your Enemy becauſe I tell you the TRUTH?

* P. 237.

FINIS.

MVSEVM BRITANNICVM